

A Questionable Assemblage
Concerning a Postnatural
Ecological Interface



So, nature is not a physical place to which one can go, nor a treasure to fence in or bank, nor an essence to be saved or violated. Nature is not hidden and so does not need to be unveiled. Nature is not a text to be read in the codes of mathematics and biomedicine. It is not the "other" who offers origin, replenishment, and service. Neither mother, nurse, nor slave, nature is not matrix, resource, or tool for the reproduction of man.

Remember You are of Mortal Nature

rat















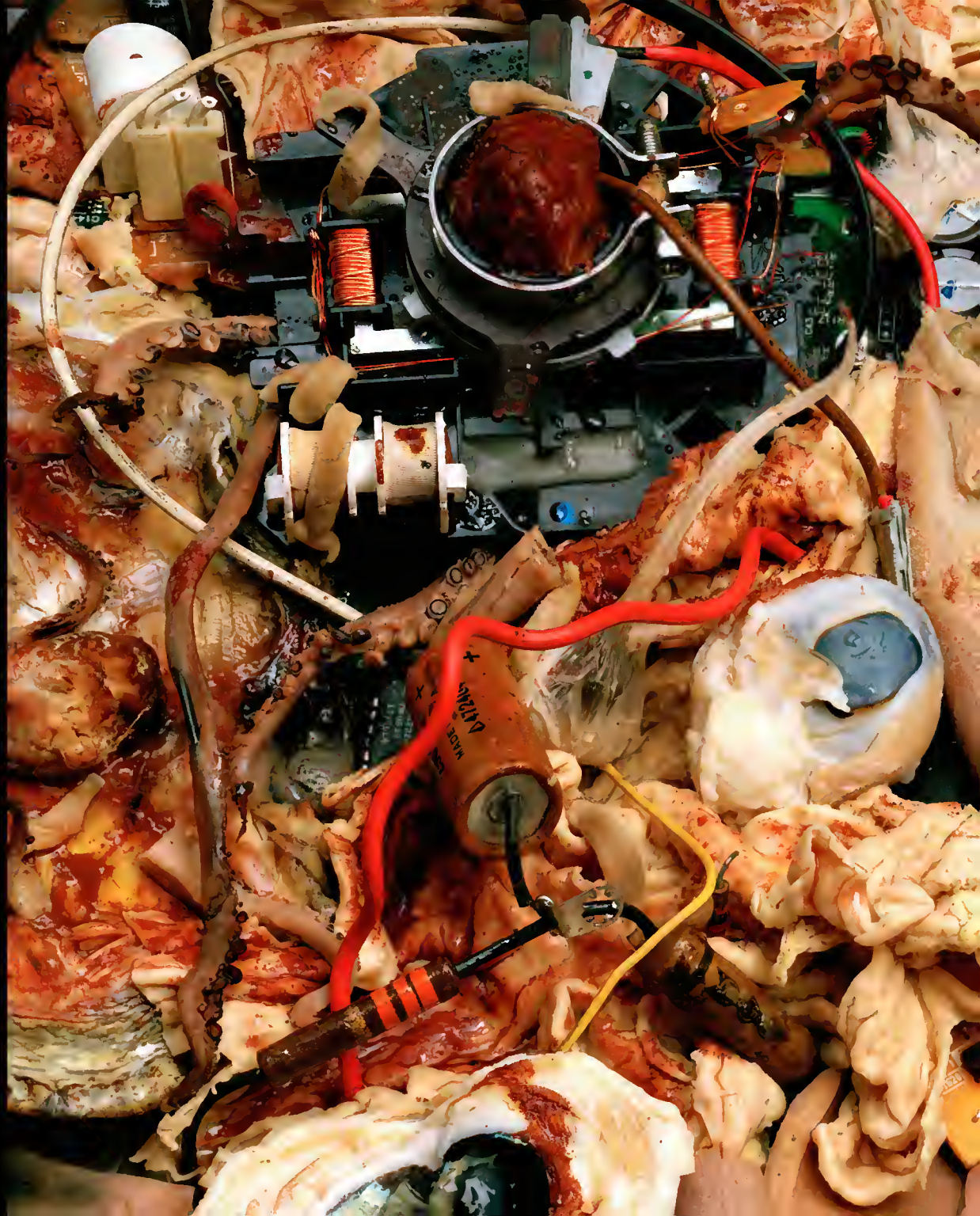






Questioning the Postnatural Ecological Interface

meat machines



The animal process of survival is a procedure of unremitting adaptation informed by a perpetual dialogue between the animal organism and the physical environment in which it exists. This discourse pertains to the essential needs of the animal organism as well as the needs of our environment and the necessary balance required for mutual endurance. The animal organism cannot survive devoid of the necessities such as, water, food, and oxygen provided by its environment, likewise the environment requires the stewardship of animal life for tasks such as, pollination, fertilization, and cultivation all of which lead to the rich biodiversity of an evolving planet, such as ours. To clarify, the survival of the human organism requires an adapting environment of rich biodiversity; correspondingly a *richly evolved* environment requires an adapting steward, such as the animal organism, to bring forth environmental cultivation. This delicate ecological interface requires symbiosis for the growth of either side, both of which are dependent on the other. To foster symbiosis in this particular ecological interface we shall be active participants in maintaining the relationship through questioning the essence of the interface, deconstructing its meaning, and cultivating new ecologies to promote the evolution of both animal organism and environment. This system of maintenance will encourage a more developed and mutually beneficial ecological interface.

As Martin Heidegger would explain, "Questioning builds a way." Questioning of existence, or why something exists, is the foundation to revealing essence. Revealing essence brings forth meaning without defining purpose by revealing enduring qualities (meaning), rather than defining reason (purpose).

Questioning is the mode of interrogation we will make use of to reveal the essence of the ecological interface involving humans and nature. This form of revealing meaning, or truth, will allow an understanding of the essential characteristics of this interface without defining conclusive purpose. So, what is the essence of our ecological interface? What is the meaning of such a relationship, the relationship between animal and environment? Martin Heidegger's questioning of technology in *The Question Concerning Technology* will guide the *affirming* of our ecological system. Heidegger explains two different readings of technology; as a means to an end, or as a way of revealing. The instrumental reading of technology as a means to an end refers to:

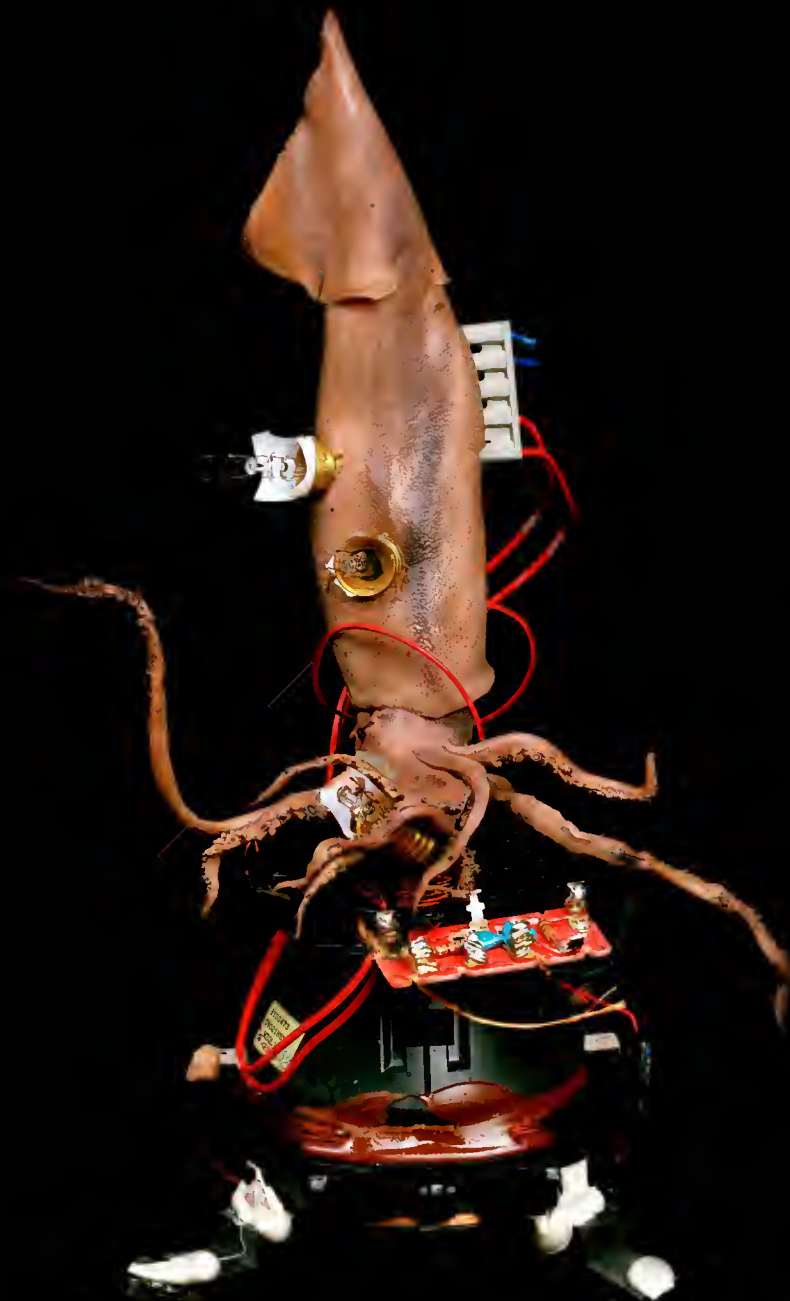
The manufacture and utilization of equipment, tools, and machines, the manufacture and use of things themselves, and the needs and ends that they serve, all of which is what technology is. ... Technology itself is *entelekhia*, or in Latin, an instrumentum. The current conception of technology, concerning to which it is a means and a human activity, can therefore be called the instrumental or *anthropological* definition of technology. (Heidegger 4-5)

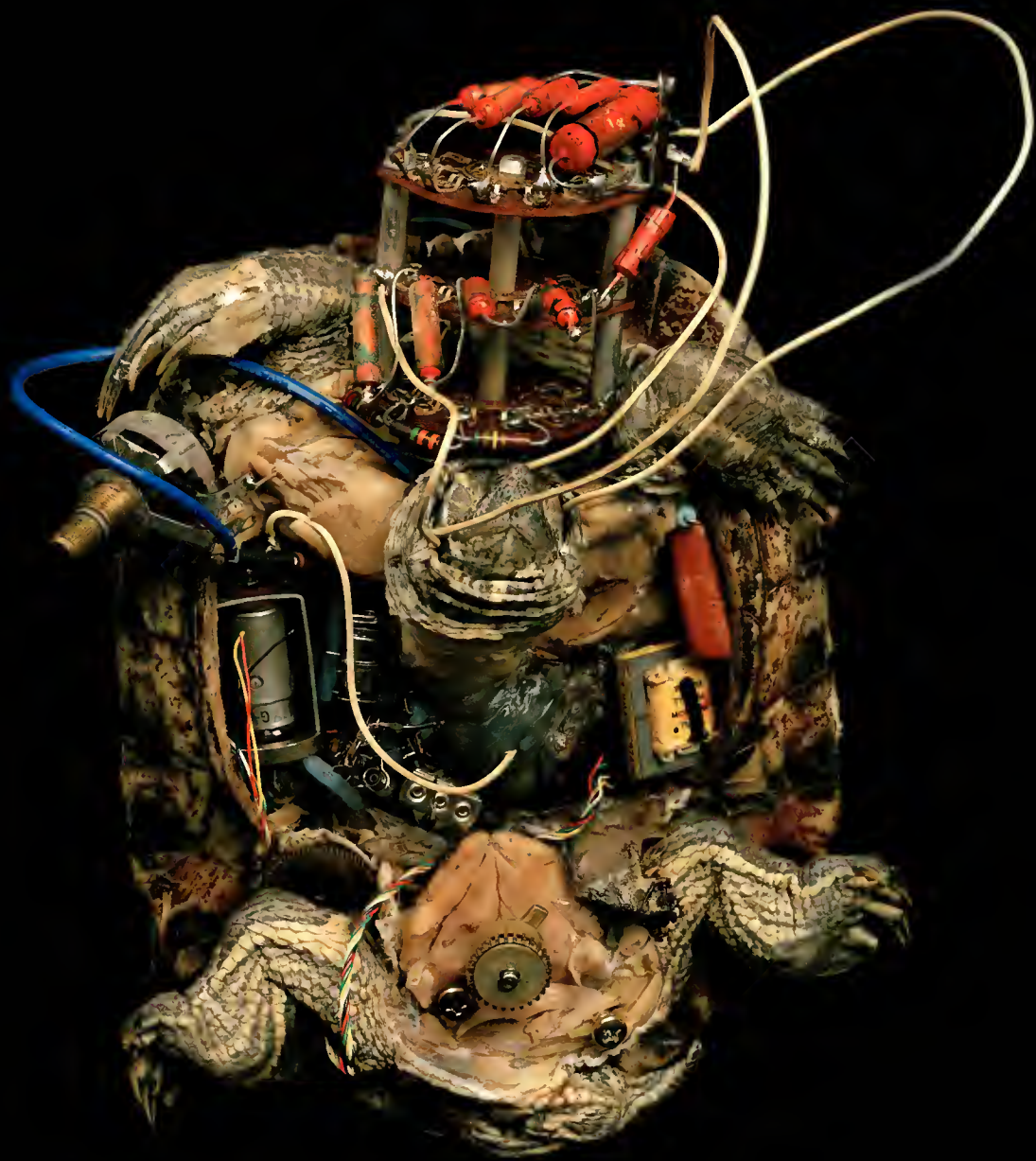
This reading of technology does not speak to its essence. It only answers the question: What is technology? What is Technology's purpose? To find the essence of technology, "We must ask: What is the instrumental itself? Within what do such things as means and end belong?" (Heidegger 7). What does technology bring forth? Technology brings forth not only objects, but also the effects of the objects and the effects of the concept. The essence of technology is revealing. Technology brings forth unrevealed concepts, objects, and meanings, rather than an end. This brings us back to the essence of our ecological system. Technology is the interface of our ecosystem; it is the point of interaction between human organism and environment. This reveals the essence of our ecological interface in as much as an instrumental reading of technology reveals the essence of technology. How does this technological interface then enframe our ecosystem? How can it be used to reveal the essence of our ecosystem? Technology enframes this interaction by mediating the needs of the human organism and the environment; enframing this interaction challenges both human and environment to form an assemblage in order to reveal potential in adaptation, transformation, and symbiosis. This assemblage of human and nature is a system of interaction.

Technology is the dialogue between the human organism and the natural world. This dialogue is the interface of a post-natural ecosystem; post-natural in the sense that current technology has integrated human and nature through deconstructing dualistic barriers of naturalism. Is this post-natural ecological interface fully realized? Technology has brought humanity and nature together by increasing their need for one another. As the technological interface of our ecosystem advances, it increases human's need for nature's resources, the environment's need of humans for maintaining its resources, as well as the affects they have on each other. This relationship can currently be read as dependent but not quite symbiotic. They are integrated in the sense that they grow more and more dependent of each other, but the current relationship is not mutually beneficial. How can dependency lead to integration in such a system, or rather how can this dependent relationship transform into a fully realized post-natural ecological interface? Integration precedes symbiosis. A fully integrated ecosystem will arise out of advanced technology, that is, the advanced discourse among the individual parts of our ecosystem. When I speak of an advanced technological system, I am referring to an advanced dialogue between human and nature. How can this advanced dialogue we refer to as technology bring forth a fully integrated and symbiotic ecosystem? Understanding the essence of technology as a system of revealing, rather than merely an objectified instrument, is the beginning to a bringing forth of symbiosis. When technology is read as an instrument, it objectifies nature through exploitation of resources leading to pollution, extinction, climate change, and etcetera. When nature is objectified it is reduced to a resource rather than an integral part of human survival. In this view humanity separates itself from nature thus alienating itself from its physical environment.

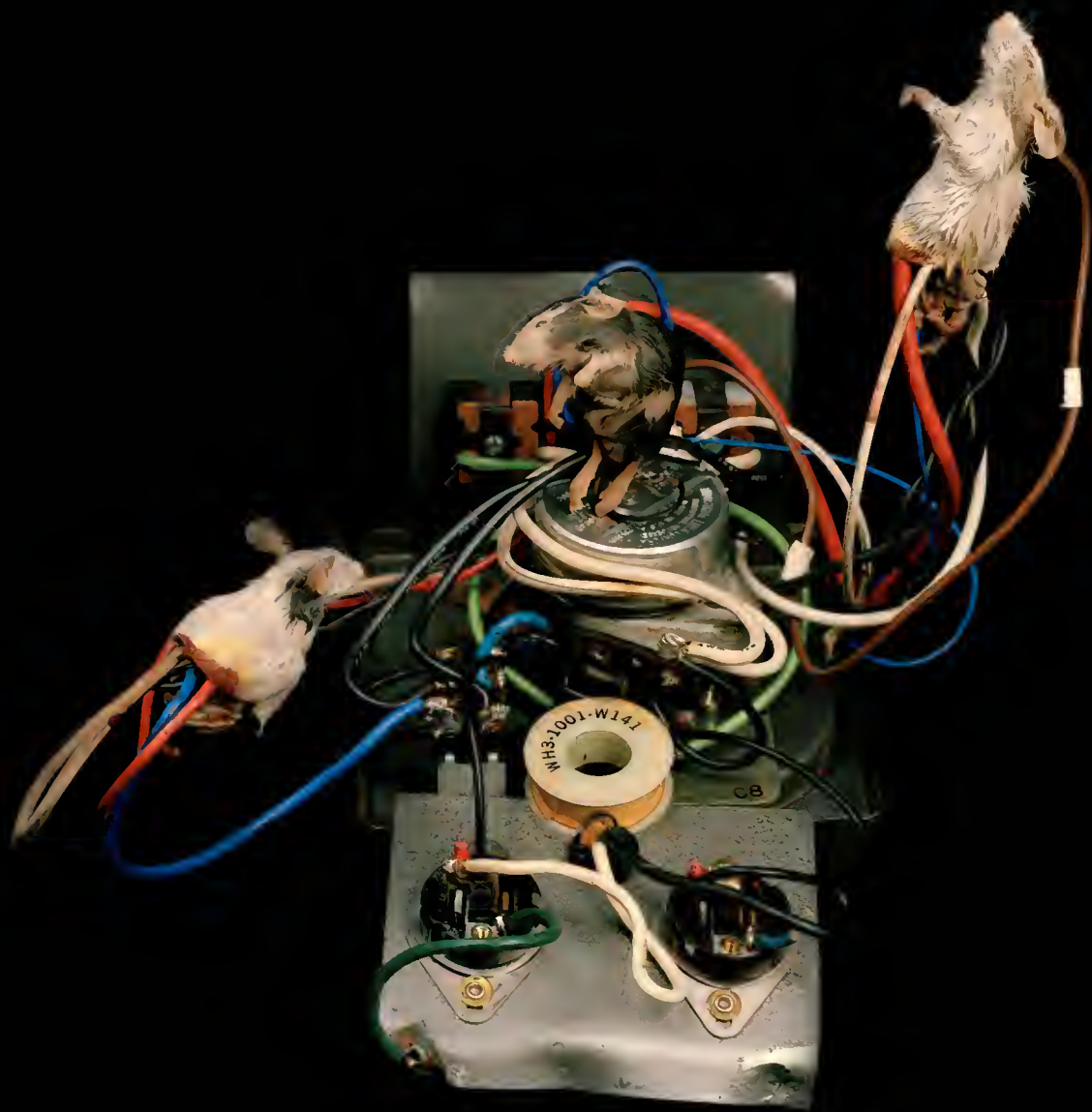














Advancing our dialogue with nature through technology is the first step to a new ecology, a new relationship or rather integration with nature. This interface placed upon our ecosystem is a system of revealing rather than technological.

Because the essence of technology is nothing technological, essential reflection upon technology and decisive confrontation with it must happen in a realm that is, on the one hand, akin to the essence of technology and, on the other, fundamentally different from it. (Heidegger 35)

Heidegger suggests a new realm for advancing this dialogue between human and his environment. May this realm be a new ecology, a new interface consisting of the integrated human-organism and natural world revealing and questioning truth by enframing this instrument we now refer to as technology? How do we cultivate new ecologies through challenging the current instrumentalized technological interface of our categorically separated ecosystem? We must continually question and deconstruct our ecological systems and interfaces in order to bring forth symbiosis. To question and deconstruct is to adapt and evolve by perpetually enframing new ecologies.

The closer we come to the danger, the more brightly do the ways into the saving power begin to shine and the more questioning we become. (Heidegger 35)

A Study of Solid Matter Specifically in the Form of an Organism

Evidence

Question

Is it possible anything in nature can stand revealed as solid matter? More specifically, is an organism a concrete singular entity that can be destroyed? If so, how does solid matter disappear? If otherwise, what happens when the organism decomposes and its image lost?

Observations

- Organisms are created out of organisms rather than out of nothing.
- The image of an organism lingers around after the death of the organism in the form of its body for some time depending on circumstances.

Hypothesis

In my observations I have determined that solid matter cannot be created out of nothing and in turn an organism is created by the form of its creator. From solid matter comes solid matter. I have also noted in my observations that matter needs space in which to operate. Space and vacuity permit the motion of matter as matter and motion permit the vacuity of space. I therefore hypothesize solid matter as a singular element just as space is a singular element. I hold these two suppositions as the ingredients for the universe: matter or movement and space or motionless vacuity. I then suppose that all matter is of a singular form that exists in singular vacuity. There are then only two things, a singular element that is all matter, and the singular space that is its stage.

I now hypothesize that an organism is not a concrete singular entity, but a fluctuation of singular form. To clarify my discourse, an organism is neither created nor destroyed, it is, on the contrary, a part of all matter, a singular form that exists in the vacuity of space. An organism is a mere image or fluctuation of a singular form.

Procedure

- Collect several organisms of various orders.
- Inject the organisms with dye to document the motion of its body, its solid matter.
- Attempt to destroy, that is, rid the body from this universe, by flattening the organisms. What happens to the organism's image?
- Scan, enlarge, and print each attempt for analysis.





















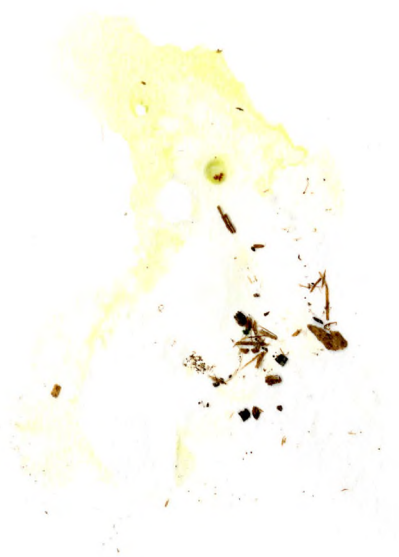






















Data

- In the attempt of destroying the organism's body, the organism only rearranged itself. It did not disappear.
 - The enlargements of the experiments show that in parts of the body where the original image of the organism fades, or loses visibility, it is left as a mark; marks of the original image that seems to be mere transformations, rather than destructions, of the image.
 - The dye injected into each organism helps to illustrate the transformation, or movement, of the organism's image. (see enlargements.)
 - Each mark left by the organisms share an organic symmetry that abstractedly reflects the organism's original image. (see enlargements.)
 - The space in which the organisms were flattened was directly affected by the transformation of the organisms' image. (see enlargements.)
- * The enlargements themselves are pure data in contrary to these written observations. The written observations should be used as a guide for the enlargements, the pure data.

Conclusion

“Etsi difficile esse videtur credere quicquam
in rebus solido reperiri corpore posse.
transit enim fulmen caeli per saepta domorum,
clamor ut ad voces; flamen candescit in igni
dissiliuntque ferre ferventi saxa vapore.
tum labefactatus rigor auri solvitur aestu;
tum glacies aeris flamma devicta liquescit;
permanat calor argentum penetraleque frigus
quando utrumque manu retinentes pocula rite
sensimus infuso lympharum rore superne.”

“And yet it is hard to believe that anything
in nature could stand revealed as solid matter.
The lightning of heaven goes through the walls of houses,
like shouts and speech; iron glows white in fire;
red-hot rocks are shattered by savage steam;
hard gold is softened and melted down by heat;
chilly brass, defeated by heat, turns liquid;
heat seeps through silver, so does piercing cold;
by custom raising the cup, we feel them both
as water is poured in, drop by drop, above.”

- Titus Lucretius Carus

On the Nature of Things
Book I, lines 487-496

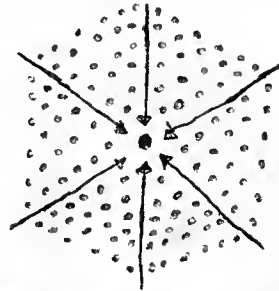
An Everlasting Exemption of Decay

rebirth

February, 2009

The Birth
of
- *Nature* -

I ~~xyz~~ want to give sigh and a last hope to eating all infinite time and matter. Was it all over then? Unless everlasting ~~xxxx~~ Nature ~~xxxx~~ held them together. Space I have already proved to be infinite, we must not be surprised to encounter every evidence of all ~~xxx~~ things ever going on in ceaseless motion. Before rushing headlong into the fight let us put on the armor of ~~x~~ such perceptions as we have already won. We are perpetually on our way thither. * * * * *



Remember that you are of mortal nature and have a limited time-space. Do not then fasten upon the eyes of this frailty. Lift up your hearts, higher and higher!!! But not a single soul have I found strong enough to join me; No one can do this either. ? None of these things? xx First of all they wonder that nature expands - evolves - A single hint might suffice: NATURE does not increase the bulk of the sea. An everlasting exemption from decay. By now the reader will have gotten some notion 567







QUESTIONING

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